1:Sanders Z-5 (1952-1959) 1962 EH1 Greece EH1

851 608 [843] [835] [582] little importance. (A pregnant woman is not supposed to serve as a koumbara, for people say that something bad will happen either to her or the child being baptized. A person is also supposed to baptize only children of the same sex, for if he serves as a koumbaros of both boys and girls, two of these with the same godparent might fall in love, which would be considered incest since spiritual bonds count as much as biological kinship in determining marriage prohibitions.)

851 608 788 After the small group of friends and relatives has gathered, the priest comes out from behind the altar. He usually displays great skill in handling the infant, even if the baby starts to howl his displeasure at the proceedings. The priest first turns the baby toward the east, blows into its face three times [789] to chase away the evil spirits, seals it with the sign of the cross, and utters four exorcisms against temptation. Then the godparent renounces for the child "the devil and all his works" in answer to a thrice-repeated question from the priest, after which he recites the Apostles' Creed.[1]

[778] The tepid water standing in a large copper basin is next blessed by the priest, who pours consecrated oil on it. Then the godparent, who has rubbed the baby all over with oil, hands it to the priest who three times plunges it into the font while he recites the appropriate formula. Once the immersion has been completed, the priest anoints the baby in different parts of its body and holds it up to the altar three times if it is a boy. The baby is next dressed and carried around the font three times by the godparent who holds a candle in one hand; the priest also joins in this procession. The ceremony concludes with additional words from the New Testament and a few words of admonition to the child, whereupon those present congratulate the godparent with the wish, "may it live." Then everyone goes to the home of 851 574 608 the parents for a tremendous dinner, usually featuring roast lamb, which is just as important a part of the affair as the church ceremony. The godparent is given a place of high honor. (He also has had the responsibility of choosing the name for the child, usually that of a grandparent.[2])

[262] [553] Although I have attended many social functions in Greece, the joy and fun which characterize the baptismal feasts stand out in my memory. Not only is the food delicious and plentiful, but there is invariably plenty of wine and good-natured bantering. Most of the time, too, there is dancing, [535] spirited and informal. Children of the guests as well as the brothers and sisters of the newly baptized infant are often present, and manage to end up in the dance or very much in its way, thereby adding to the general merriment. Weddings, such as the one described in the previous chapter, [842] are occasions for merriment because they give promise of providing children, especially boys, to continue the family line; the baptism is merry because this promise has been fulfilled.

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

245 back, remarks that pruning is especially hard work because it is the first job in
221 spring after the winter's rest, and usually finishes by saying, "What can we do? Wine is good, but it takes hard work."

484 The movement of people in and out of Vasilika is not dependent on the
574 agricultural cycle alone. I have already mentioned the visits of vendors, traders,
527 and government officials to the village. Each saint's day brings some visitors to
[553] Vasilika, for the men and boys of the village celebrate the birthday of the saint after whom they were named, and not their own birthdays. On St. George's Day, for example, relatives who live in surrounding villages come to visit the George in Vasilika who is kin to them. The number of the visitors on these days is thus directly related to the number of men and boys in the village who have been baptized with the name of the saint being honored. On St. John's Day, St. George's Day, and St. Constantine's Day, for example, there are many visitors to Vasilika. There is no one named Spiros or Petros in the village, so that St. Spiridon's Day and St. Peter's Day bring no visitors at all.

484 The periods of greatest density of population in the village are the two
574 or three days of *paniyiri* (the patron saints' day festival), when relatives and
796 strangers by the hundreds come to the village for the festivities, and Christmas and Easter, when those who formerly lived in Vasilika return to their *patridha* for a few days. Vasilika is least fully populated in midsummer when individuals and families attend the *paniyiria* of other villages in the region. They usually choose those villages in which they have relatives, and stay for a few days. At
[361] this season, also, some families go to watering places for a week or two, or camp on Parnassos to avoid the heat of Vasilika.

481 The arhythmic quality of the movement of people, animals, and vehicles
[484] through the village has been described. It now remains to say that the pace of movement is always slow even when it is most purposeful. No one strides briskly along the road or paths of the village; only children are ever seen running. The pace seems to be set by the slow walk of a loaded horse or mule or donkey. The villagers take the long leisurely strides they need to accompany these pack animals, whenever they go from place to place, even when they walk without them.
[461] Slow action is characteristic also of the performance of any task. No one is ever in a hurry. Women cook and serve with efficiency but without speed; men load a horse equally efficiently but again without speed. Their movements are controlled, and the exercise of that control gives an impression of vitality, of a tenseness which makes the slowness a sign of power and deliberation, never of lassitude or indifference.

621 When a visitor returns to Vasilika, he may ask, *"Ti nea?"* "What's
178 new?" He often receives the quasi-rhyming response *"Isichia,"* "All quiet." The response means "The round of life is going on as usual. Besides, nothing much
[576] ever happens in this place, anyway." And in some sense, the villagers actually believe what they say. The village is the physical center of the lives of the inhabitants; in spite of their trips out of it, and the coming of visitors to the village, the people of Vasilika see and talk to their fellow villagers more frequently than they see and talk to nonvillagers. They even express considerable satisfaction with some of the obvious village-wide changes of the last few years

4:Andromedas E-5 (no date) 1957 EH1 Greece EH1

Collateral consanguineal relatives of ascending generations and their spouses: thíos, thía (uncle, aunt); bárbas (uncle, a familiar term.). 601

Collateral consanguineal relatives of descending generations and their spouses: anepsyós, anepsyá (newphew, niece).

Collateral consanguineal relatives of the same generation and their spouses: (e)xádherfos, (e)xadhérfi (cousin); protoxádherfos (first cousin); xadhérfia (cousinhood, cousinry).

The older collateral relative is presumed to be of an ascending generation, but the technicality can be insisted upon for precision or humor (as when a woman inisted on several occasions that her three-year-old daughter was my aunt). Then, too, fully descriptive phrases can be used in reference, e.g., my uncle, the first cousin of my father. [522]

Member of a family related by marriage: simpétheros, simpethéra (co-father-in-law, co-mother-in-law)

father of spouse	pentherós
mother of spouse	pentherá
brother of spouse	kunyádhos
sister of spouse	kunyádha

For other relatives of spouse, the same terms as spouse uses.

wife of son	nífi (bride)
wife of brother	nífi
husband of sister	ghambrós (groom)
husband of daughter	ghambrós
wife	yinéka (woman), kiría (Mrs.)
husband	ándras(man), kírios (Mr.)
spouse	sízighos
husband of wife's sister	batzanákis
wife of husband's brother	sinifádha (co-bride)
godfather	nonós
godmother	noná
godson	vaftistikós
goddaughter	vaftistiká

Members of families related by godparenthood: kumbáros, kumbára. [608]

wedding sponsor and spouse kumbáros, kumbára

Members of families related by wedding-sponsorship: kumbáros, -a.

When a woman marries she customarily takes not only her husband's last name but his first as well, plus a suffix, -ena or -u, depending on the number of syllables and the accentuation of the name; e.g., Dhimítrios-Dhimítrena, Dhiamandís-Dhiamandú. This is not grammatical gender; the suffix means "wife of," and can be added even to nicknames. The given name is still used by the family of procreation and others. The suffix -ítsa added to a woman's maiden name indicates née so-and-so. Family names can form the plural of their respective declensions or add the suffix -éi (ancient *atoi*, "natives of"), 193 551 [553]

/77 cont./ 353 778 776 [354] [559]
makes his prayer every evening and morning, occupies the eastern corner of the house. The ikon of the Saint is well decorated with the best handwork. In front of the ikon hangs an oil lantern that burns day and night. The Saint guards the family, the animals, and blesses the crops. Usually members of the family bear the name of the Saint.

Once a month the priest visits the home of every farmer and brings the blessing of the coming month by sprinkling holy water in all the corners of the house. He passes in front of the ikon and utters a prayer in the name of the Saint for the safeguard, prosperity, and health of the family. [793] [788] [782]

Religion for these people is a necessity of life. Without it they cannot live. In every phase of /78/ their lives religion plays an important part as in recreation, farming, traveling or even in fighting they have their respective Saint through whom they communicate with God. 771 776 182

When Paul entered the temple of the unknown God and preached the known God to the Greeks, he must have forgotten to mention to them the form of worship they should adopt. The Greeks have accepted the theory of Christianity of one God but have dressed up this new religion with their old forms of worship. They have changed the names of ancient gods and given them new names with the same duty as the old ones. Thus Saint Nicholas replaced the god of the sea, Poseidon. 788 776

Since 1453, which marks the fall of Constantinople to the Turks and the fall of the Byzantine Empire, the Christian people of the Near East have gone through the severest test in Christian history. The continuous persecution, massacres, deportations, and all kinds of inhuman methods could not desecrate it. In fact the Christian faith got stronger and stronger and had become a bond of uniting the Christians. The same strong ties in this religion strengthened them to overthrow the bonds of slavery, after 400 years. It /79/ was religion that kept the Greek letters, the language of the people, and it was their strong belief in the power 175 795 [619]

854 from the interior of Turkey. On the other hand, she will say: "That I might eat you!"

855 861 It is extremely important for a child not to shame its parents. A mother, after a visit is over, will say to her child: "Bravo, my good child, you have not shamed me!" or "Bad child, you have shamed me." A child is addressed as "*my* good one", but when naughty, merely as "bad one". In fact, children usually learn early to behave in the [184] presence of visitors. They are used to hearing their mothers praise them in their presence, and they expect to be asked to stand up on a chair and recite a poem or sing; such performances are carefully praised, with the precaution of symbolic spitting, to circumvent the evil eye. Children are also used to hearing themselves criticized bluntly by visitors.

The Greek child is given freedom in his behaviour, with the limits supplied by personal relationships. It is not wrong to be boisterous and noisy, but it is wrong to be so when Father does not like it, or during a visit, or when it disrupts Mother's work. The child is always on the periphery, never in the centre; the wishes of the elder members come first. A good child listens to his parents, runs mother's errands. He may be rewarded with a piece of candy, but small gifts of this sort are given so freely that the reward does not stand out. He is told folk tales of the little goat who disobeyed his mother, or the little lamb who obeyed, or the mother may invent such moral tales for the child.

861 [865] Obedience to the father, the mother, older siblings, the older relatives and friends of the family in general, is very important. The disobedient child "eats wood", but it is probably only the father who might pick up a stick with which to strike the child. A mother certainly does not give the child the equivalent of a whipping, though she may strike the child with whatever she happens to have in her hand. Usually she will merely shout at the naughty child, threatening to kill him. The child will run away, the mother will run after him, catch him by the ear and pull him back, or reach out and slap his face (*batso*, slap-on-the-cheek, is very common, as is ear-pulling). The child howls, but presently comes back to the subject of the disagreement; he is not cowed. After a series of violent threats and withering curses, the mother will hug the child. This is not seen as rejection, and any lurking hostility is given full vent.

852 553 [608] Every baby is baptized as early as possible; until baptism the child is called a "little dragon"; it has no name. Naming comes only with baptism. The occasion is an important religious and social one. The godparent is chosen carefully, since this is a relationship which lasts for life, and broadens the all-important relationship circle for the child.

865 513 When a new baby is expected, the mother may tell the knee baby[1]

[1] "Knee baby" is a term used for the penultimate child, who stands at the mother's knee while the youngest child is held on her lap.